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One hundred and five books, articles and pamphlets published between 1956 and 1968 comprise this comprehensively annotated bibliography prepared for teachers and students interested in the education of children of Indian and Eskimo ancestry. The major portion of the bibliography deals with Indian education. To further an understanding of cultural differences, materials concerning anthropology, economic and community development, teaching English as a second language, and culture change have also been included. The appendix contains a listing of other bibliographies, journals, and research centers dealing with Indian and Eskimo education. (DK)

THE MUSK-OX is the journal of the MUSK-OX CIRCLE which is an informal organization of persons interested in the polar and sub-polar regions of the world. The CIRCLE has no constitution, no officers, no dues, and membership is open to all by merely registering with the Institute for Northern Studies. Meetings may be held monthly, or as the occasion arises, and take the form of lectures, discussions, the viewing of slides and motion pictures, the exhibition of artifacts and scientific specimens, and informal social gatherings. All persons on the mailing list are informed a few days in advance of such meetings. They also receive one copy of THE MUSK-OX which presents the proceedings of those meetings suitable for this medium. Its main purpose is to foster interest in the arctic and sub-arctic regions of the world and particularly in the Canadian North.

THE MUSK-OX journal will contain a wide variety of articles including printed versions of talks presented to the CIRCLE, field investigations of members of the Institute for Northern Studies, reviews and other items dealing with the north. An issue of THE MUSK-OX should appear each year. The format of manuscripts submitted for publication should be according to that of the present issue. Authors will be supplied with 75 reprints free; more may be ordered at cost.

Any correspondence regarding either THE MUSK-OX or the MUSK-OX CIRCLE should be directed to the Director, Institute for Northern Studies, University of Saskatchewan, Saskatoon, Canada.

Institute for Northern Studies

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FOREWORD

Although this bibliography has been compiled mainly as a source list for teachers of pupils of Indian and Eskimo ancestry, it is hoped that it will be useful to others working with native people as well. The major emphasis in the bibliography has been on materials in the field of Indian education. However, because an understanding of cultural differences is necessary to those who work with the native people, materials concerning anthropology, community development, and culture change have been also included. Most of the material chosen for the bibliography has been published since 1960.

The bibliography is comprised of five sections: 1) Education, 2) Teaching English as a Second Language, 3) Cultural Anthropology, 4) Culture Change, and 5) Economic and Community Development. Although some of the citations would be applicable to more than one section, they are only listed once.

As a convenience to those who are relatively new to working with native people or to study of the North there is appended to the bibliography a brief list of bibliographies, journals and research centres which are thought to be excellent sources of information. Other helpful sources of information would be the List of Publications of the National Museums of Canada, the list of the Anthropological Papers of the University of Alaska and the Canadian Education Association. In the compiling of the appendix as in the compiling of the bibliography itself I am sure that some very useful sources have been inadvertently omitted.

Although great effort has been made to include only complete citations, occasionally entries have been allowed which lack the number of pages, or more infrequently the publisher, the place of publication or the date. A very few entries have not been annotated. It is hoped that reader will not be too inconvenienced by this lack.

Most of the material cited in the bibliography pertains to Canadian Indians and Eskimos. However, whenever pertinent, material from the United States have been included.

Grateful appreciation is extended to Dr. W.O. Kupsch and Professor R.G. Williamson of the Institute for Northern Studies of the University of Saskatchewan for giving a generous grant to sponsor the research necessary for this bibliography.

A very special thank you goes to Father André Renaud of the College of Educationm University of Saskatchewan who conceived the idea for the bibliography and who has served as advisor for the project.

We were greatly assisted in compiling the bibliography by the many people who generously gave of their time and knowledge to respond to letters requesting information.

We gratefully acknowledge the permission given to us by the Northern Co-ordination and Research Centre to include the starred annotations which were published originally in Social Science Research Abstracts, 1959-1965, Ottawa: Northern Co-ordination and Research Centre, 1966. Some of them have been abbreviated from the original for this bibliography.

Professor William H. Kelly of the University of Arizona has given us permission to include his summary statements of research in progress in Indian education which appeared originally in the mimeographed paper Indian Education in Progress, Tucson, Arizona: University of Arizona.

Ellwood Belt, former student in Education 357 at the University of Saskatchewan, Saskatoon has given us permission to include his review of the book Race and Psychology by Otto Klineberg, which appeared originally in the publication, One Hundred Books for Indian School Teachers, now out of print.

Philip Schalm kindly provided a brief abstract of his master's thesis School Administrator's Perceptions of the Problems Arising from the Integration of Indian and Non-Indian Pupils in the Publicly-Supported Schools of Saskatchewan.

For typing the first draft of the bibliography a special appreciation is extended to Miss Joan Drummond of the Department of Special Education, University of Saskatchewan.

Professor Robert Bone, editor of the Musk-Ox and Mrs. Shirley King, secretary of the Institute for Northern Studies, who typed the final copy, have been particularly helpful in preparation of the bibliography for publication.

Suzanne R. Selby,
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INTRODUCTION

Since the great "vision of the North" of the fifties, hundreds of Canadians have left the south each year to work in the northern areas of the provinces, the Northwest Territories or the Yukon, as teachers, social workers, administrators, etc. They all went with a great degree of enthusiasm, looking forward to helping the native northerners bridge the gap between "the Stone Age and the Atomic Era". Before going, most of them asked: "What should I read about the north and its people?" Very few got satisfactory answers. Once up there, they wished they had read more or that they could do so presently to find answers to the numerous questions that assailed them after even a few weeks experience.

For the last seven years, the University of Saskatchewan has been trying to help such people, particularly the teachers. At their own suggestion and request, a series of courses have been organized leading to a major in "Indian and Northern Education" in the Elementary track of the B.Ed. degree. (1) In the process, various books, printed materials, photocopies and microfilms have been collected that could provide insights into Indian Eskimo education and cultural change in general.

Two years after our Indian and Northern Education program was initiated, a first series of review was published under the title "One Hundred Books for Indian School Teachers". It is now out of print. Since then, more materials have been sampled and more teachers involved making it possible and necessary to publish another set of reviews.

In the last few years, there has been an increasing number of studies dealing with both the background and the process of educating people like those of Indian or Eskimo ancestry into 20th century civilization. Anthropologists have been at work collecting more data on cultural conditions of northern people. Others have studied contemporary cultural changes around the world. Economists and sociologists have

(1) A sequence of senior courses plus thesis now lead to a M.Ed. in Indian and Northern Education.

analyzed community development as a general approach to such changes. More particularly, experimentation has taken place with children of Indian or Eskimo ancestry as well as with children of backgrounds other than that of the western middle class for which teachers are usually teamed and programs designed.

In short, it is much harder now than eight years ago to select the most pertinent materials. However, Suzanne Selby has made a selection with some cooperation from the staff of the Indian and Northern Education program at the College of Education of the University of Saskatchewan. Inevitably this work reflects the experience and background of those involved. Hence the selection might not meet with unanimous approval.

One may wish that instead of all these books, pamphlets and articles, someone would produce an authorized text that would provide all the answers to all the questions raised by all teachers, nurses, administrators, etc. Nothing short of an encyclopedia would fill the bill. Furthermore, each Indian, mixed or Eskimo community is different in its historical evolution and, on the other hand, each worker from the south is also individual and unique in his background as well as professional experience. Hence the conviction of those involved in this project that a review of pertinent literature selected on a broad basis can best meet the demand and the need.

Andr  Renaud, O.M.I.,
Director,
Indian and Northern Education
Program

EDUCATION

Introduction

The education of Indian and Eskimo pupils has been widely characterized by frustration, failure and dissatisfaction on the part of teachers, pupils, parents and administrators alike. Cultural, value and language differences between teachers and pupils account for many of the difficulties that arise.

The books and articles in this section fall into two broad categories: those that explore the problems of Indian and Eskimo education and those that are primarily concerned with describing ways of attacking these problems.

The use of a curriculum that considers Indian and Eskimo culture and values is a recommendation that is repeated again and again by the authors in this section. In too many classrooms for too long Indian and Eskimo pupils have been required to study materials and respond to motivations that were based on an alien culture, that of white middle-class North America. Another recommendation constantly reiterated is that teachers of Indian and Eskimo pupils be required to take courses which will help them understand their own culture and values and the culture and values of their pupils.

Many of the books and articles in effect are saying that the schools cannot expect or require the Indian and Eskimo pupils to do all of the changing. Instead the schools must recognize the values of native culture and people and plan their curricula and teaching accordingly.

ARTICHOKER, John Jr. and Neil Palmer, The Sioux Indian Goes to College, Vermillion, South Dakota: Institute of Indian Studies and State Department of Public Instruction, 1959, 47 p.

This study of the problems of 72 Indian students in South Dakota Colleges was originally completed as an M.A. thesis by John Artichoker who was, at the time, director of Indian education in the State Department of Public Instruction in South Dakota.

The study employs the 1950 revised version of the Mooney Problem Check List (MPCL) plus a questionnaire devised for the study, to determine the problems and background of the students.

There were 11 troublesome problem areas for the Indian, the most troublesome by far being adjustment to college work.

Significant differences in problem areas between Indians and whites were that Indians ranked Finances, Living Conditions and Employment (all one area) as the second most troublesome area while the whites counted it sixth. Indians ranked Morals and Religions fifth, whites tenth. Both ranked Adjustment to College Work as the number one problem area. Indians appeared to have 75% more problems that were troublesome than did non-Indians.

There was also a detailed comparison of the response to the MPCL of the Indian student based on acculturation as determined by knowledge of an Indian language. The students were divided into a "bilingual" group and an "English only" group. An example of the differences in response is that although both groups saw Adjustment to College Work as their primary problem the "bilingual" student felt that he was not adequately equipped for College work whereas the "English only" student felt that his problem was one of applying himself to his work.

The five most serious problems of the Indian students were:

1. poor academic preparation for college;
2. insufficient money for clothing and "spending";
3. inability to relate to the future in terms of education and vocational objectives;
4. worry about moral and religious values;
5. worry about family members at home.

The author offers some suggestions in terms of curricula reform, guidance services, and a more realistic appraisal of college expenses to cover for "spending money".

BRADSHAW, Thecla J. and Andre Renaud, O.M.I., The Indian Child and Education, 20 p.

This pamphlet is an explication of the cultural differences between white Canadian society and Indian society and the implications of these differences in regard to the education of both Indians and whites.

Some of the differences explored are: integration-isolation; talking society-silent society; science-experience; urbanization-respect for tradition; commercialization-sharing.

The pamphlet is available from the Indian and Northern Curriculum Resources Centre, College of Education, University of Saskatchewan, Saskatoon.

BRYDE, S.J., John F., The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict, Pine Ridge, South Dakota: Holy Rosary Mission, 1966, 196 p.

This book is a modification of the writer's doctoral dissertation under the same title which reported the results of a two year research project sponsored by the United States' National Institute of Mental Health.

The purpose of the research project was to study the correlates and possible causes of the "crossover" phenomenon as shown by Oglala Sioux Indian adolescents. By "crossover" phenomenon is meant the pattern whereby Sioux Indian pupils achieve satisfactorily for several years, especially from grades four through six after they have become acclimated to school, and then at about grades seven and eight begin a steady decline in achievement continuing to grade twelve and accompanied by a high drop-out rate.

The assumption that achievement is blocked by severe personality disturbances caused by the conflict between white and Indian cultures which comes to focus at adolescence led to the following hypotheses:

1. that a comparison of Sioux Indian and White adolescents on achievement and the Minnesota Multiphasic Personality Inventory (MMPI) variables would reveal significant differences in the undesirable direction on the part of Indian students,

2. that these differences would correlate in the undesirable direction with the degree of Indian blood,
3. that Indian drop-outs would reveal significantly greater personality disturbances than those who stayed in school.

The central focus of the study was 164 Indian and 76 white grade eight groups. For broad comparison, a total of 415 Indian and 223 white adolescents divided into 6 different Indian-White groups and 5 within Indian groups were also tested.

Some of the findings follow:

1. From grades four through six, Indian pupils scored higher than national test norms in achievement.
2. At the grade eight level, Indian students were significantly below national test norms.
3. On personality variables, Indian students in all groups tested scored more disturbed on more variables than their white counterparts. Indian students consistently and significantly showed themselves to feel more rejected, depressed, withdrawn, paranoid and socially and emotionally alienated.
4. Indian girls showed themselves as more disturbed than Indian boys.
5. On achievement variables there were no significant differences among Indian blood groups. However on the personality variables the more Indian blood one had the more disturbance he revealed.

Alienation seems to be the central concept in explaining the behaviour of the Indian students studied.

_____, New Approach to Indian Education, Pine Ridge, South Dakota: Holy Rosary Mission, Undated, 22 p. multilith.

The author of this paper has long been concerned with developing a program to overcome the high percentage of scholastic failure and the high drop-out rate among Indians.

In this paper Father Bryde discusses and outlines a new approach to Indian education based on the assumption that Indian failure to achieve in the "modern eight-to-five world" is due to value conflict.

The basic thesis of his approach is first to make young Indians conscious and prideful of their own value system and culture. Then these Indian values can be used to help the Indians understand and take a place in the modern eight-to-five world. Although in this process the Indians would take on some non-Indian values, he would be using his own values as motivation. In the words of Father Bryde the Indian becomes "..... more Indian than ever because he has learned how to use his values in a new setting."

In addition to a discussion of the new approach to Indian education this paper summarizes the psychological causes of Indian achievement breakdown as discovered in Father Bryde's doctoral research. (see above entry). A summary statement of a course based on the new approach called Acculturational Psychology plus one student's reaction to the course is also included.

The final portion of the paper consists of work sheets which

1. outline six Sioux values,
2. show how non-Indian values conflict,
3. show how the traditional values have been distorted or have become disintegrated during the process of culture change and
4. show how the Indian can handle the stress of the value conflict by using Indian values to understand his place in the "eight-to-five world".

This paper has been published in the journal Integrated Education, April, 1968 - 343 South Dearborn Street, Chicago, Illinois, 60604.

CANADA, Department of Citizenship and Immigration, Citizenship Branch, Let's Take a Look at Prejudice and Discrimination, Ottawa: 1964, 52 p.

Part One of this study guide examines

1. The nature of prejudice,
2. Group Stereotypes,
3. How We acquire Prejudices,
4. Why We are Prejudiced,
5. Effects of Prejudice, and
6. How to Combat Prejudice.

Part Two explores the various kinds of discrimination, the effects of discrimination, and how discrimination can be combatted through education, legislation and community action.

In the Appendices are listed films and books on Prejudice and Discrimination and the United Nations Declaration the Elimination of All Forms of Racial Discrimination.

This study guide can be used in all classrooms and in adult study groups in churches, the business community, etc.

CARNEY, Robert J., Relations in Education Between the Roman Catholic Church and the Federal and Territorial Governments from 1867 - 1961, doctoral dissertation, University of Alberta, in progress. (estimated date of completion, December, 1968)

EELLS, Kenneth, Alison Davis, Robert J. Havighurst, Virgil E. Herrick and Ralph Tyler. Intelligence and Cultural Differences, Chicago: The University of Chicago Press, 1951, 388 p.

This book is a report of a highly technical study whose primary purpose was ".... to identify (a) those kinds of test problems on which children from high socio-economic backgrounds show the greatest superiority and (b) those kinds of test problems on which children from low socio-economic backgrounds do relatively well." In addition the

study attempts to determine "...the importance of various factors as possible explanation for the differences in I.Q.'s found for children from different kinds of cultural background."

Part One of the book defines the problem to be investigated and explores some of the basic issues involved in cultural differences and intelligence.

Part Two summarizes the procedures and findings of the study and discusses implications of the findings in relation to interpretation of I.Q. and construction of new I.Q. tests. Part Three is a detailed report of the actual study.

Although the actual research is highly technical, the questions explored in Part One and the findings and implications which are presented and discussed in Part Two make the book valuable reading for those involved in education.

FISHER, Anthony, Secular Rites of Passage and the Canadian Indian Student, Edmonton: University of Alberta, 1967, unpublished manuscript.

FISHER, Frank L., The Influences of Reading and Discussion on the Attitudes of Fifth Graders Toward American Indians, unpublished, Ed.D. dissertation, University of California, Berkeley, 1965, 218 p.

In this study of the effects of reading literature on attitude change, the relationship between attitude change and the following variables are considered: I.Q., reading achievement, socio-economic status, race, sex, and information gained from reading.

In the study, Treatment Group A was tested for the effect on attitude change of reading six selected stories or articles on American Indians. Treatment Group B read the stories and articles and discussed them. Treatment Group C neither read nor discussed the stories or articles.

A scale to test attitudes was developed based on the Scale Discrimination Technique of Edwards and Kilpatrick. Prepared Discussion Guides were used with the B group. An

information test based on the stories and articles was also prepared. Before any group had read or discussed the literature all classes were given the attitude and information test. After the material had been read and discussed (in Group B) the two tests were given again.

Children from three different socio-economic areas were tested. Caucasion, Negro and Oriental children made up the population of the study.

Some of the findings and conclusions of the study are as follows:

1. the attitude change favorable toward Indians in Group B was significantly greater than in Group A and the attitude change in Group A was significantly greater than in Group B.
2. The attitude change in a direction favorable toward American Indians was greatest in the middle socio-economic area in which all three racial groups were represented.
3. There was no correlation between I.Q. and attitude change in Groups A and B. There was a low, positive correlation in Group C.
4. There was no correlation between reading achievement and attitude change.

In the Appendix are all of the instruments used in the study, the tables of correlations, instructions to the teachers, introductions to the selected readings, discussion guides for the selected readings and the selected readings.

The findings in this study suggest that efforts to change unfavorable attitudes of other racial groups of children toward Indians through the use of reading and discussion would be rewarded with success. It would seem that the program in the elementary schools should include this kind of effort.

FUCHS, Estelle, "Learning to be Navaho - Americans: Innovation at Rough Rock", Saturday Review, L:36, September 16, 1967, p. 82-84, 98-99.

This article describes a new experiment in Indian education on the Navaho reservation. Founded by the Bureau of Indian Affairs and the Office of Economic Opportunity in 1966, the Rough Rock Demonstration School is already proving

1. that a Board of Education made up of five middle-aged, relatively uneducated Navaho men can be truly independent and successfully control the operational functions of the school, and
2. that a truly pluralistic education which teaches with respect, both the history, language and customs of the native (in this case Navaho) culture and the modern culture can win the support of a long suspicious native community.

Some of the innovations in this experimental residential school directed by Robert Roessel, Jr., former director of the Indian Community Action Center at Tempe, Arizona are:

1. Groups of parents are invited to live and work at the school for five-week periods throughout the year, each group training the succeeding group for one week so that children have at least one close relative at the school for most of the year;
2. Parents are encouraged to take their children home for the weekend, thus eliminating the usual runaway problem of residential schools;
3. The Cultural Identification Center at the school brings in Navaho artists, translators, elders, medicine men to record the Navaho culture. Thus children are constantly in contact with respected members of the Navaho tribe during their stay at the school.

The article also describes briefly the history of Navaho education in attempting to show the tremendous effect Rough Rock Demonstration School has had on those in the Navaho community who are involved in it.

GAST, David K., "Minority Americans in Children's Literature", Elementary English, 44:1 January, 1967, p. 12-23

The writer's doctoral dissertation, "Characteristics and Concepts of Minority Americans in Contemporary Children's Fictional Literature", Arizona State University, Tempe, 1965, on which this article is based, was an attempt to investigate the way minority groups are portrayed currently in children's fiction.

Some of the findings of the study follow:

1. Recent children's literature generally stereotypes present-day American Indians, Chinese, Japanese, Negroes and Spanish-Americans as having middle-class Anglo-American virtues.
2. Recent children's literature contains occupational stereotypes of all minority groups except the Negro. For example, the Indian is portrayed as a craftsman, the Chinese as a cook, etc.
3. Japanese and Negro minorities are portrayed as being more thoroughly assimilated into the dominant culture than the other groups.
4. American Indian and Spanish-American groups are portrayed as living a simple, serene life close to nature. They are portrayed as taking pride in their ethnic cultures and keeping traditional patterns but accepting some of the material goods and economic motivations of middle-class culture.
5. Recent children's literature is more complimentary to minority groups when compared with literature analyzed in previous studies.

Some recommendations for action programs:

1. Contemporary children's literature about minority Americans should be used extensively in schools to supplement reading and social studies textbooks.
2. Authors and publishers of children's books should increase the number of books concerning American Indian (and others) teenagers in upper-grade reading levels.

3. There should be more books showing American Indians, Chinese, and Spanish-Americans who live among and associate with Anglo-Americans.
4. Especially in regard to American Indians, Chinese and Spanish-Americans, authors and publishers should avoid misleading over-generalizations concerning the ethnic background, culture and traditions of minority groups.

HINDS, Margery, High Arctic Venture, Toronto: The Ryerson Press, 1968, 212 p.

Margery Hinds has spent many years living among Eskimos and Indians in Canada and in other parts of the world. She has lectured and published extensively on the Arctic.

In this book she describes her own life and the life of the Eskimos in the settlement of Arctic Bay in the true Arctic where she lived as a teacher for two years.

Any teacher planning to teach in a small Arctic settlement will find this book invaluable.

For one thing it will dispel any ideas a teacher might have that his or her job will be just to teach from 9 to 4. Miss Hinds, among other things, supervised the construction of her classroom, conducted an almost continuous open house for visitors, taught camp dwellers, both adult and children, whenever they happened to arrive at the settlement and had time for a lesson.

However the most important insights that a prospective teacher will receive from this book are that Eskimo people are unique, they have their own valuable experiences and learnings to bring to the classrooms and that these special experiences and learnings must be considered by the teacher when teaching.

HOBART, Charles W., "Some Consequences of Residential Schooling", Journal of American Indian Education, 7:2, January, 1968, p. 7-17.

This article examines the consequences of residential schooling, based on southern Canadian standards of diet, comfort, behavior and education, for Canadian Western Arctic Eskimo Children.

For Nunamiut children, those who come from remote areas of the Arctic where the traditional way of life is continued, residential schooling is disorienting and disruptive. The southern Canadian diet and indoor warmth causes them to suffer when they return home to the cold and the all-meat diet.

They feel resentment toward parents first for sending them to such an alien situation and then later for not being able to provide the comforts of the residential school.

Disobedience, disrespect, unhappiness and dissatisfaction are some of the behavioural characteristics of the Nunamiut child when he returns home. There is also lying and stealing.

A major cultural change that occurs is scorn for the traditional way of life and related to this, scorn for one's parents. Hunting, fishing, skin clothing etc. are looked down on by the returning Nunamiut children. Some of these attitudes pose a survival threat.

For the Kabloonamiut children, or those whose parents are wage-earners and who live in "towns", the experiences of the residential school are much less unsettling and are even welcomed by their parents because they fit in with the pattern of life accepted by the parents and evident in the community.

and S.C. Brant, "Eskimo Education, Danish and Canadian: A Comparison", The Canadian Review of Sociology and Anthropology, 3:2, May, 1966, p. 47-66.

This paper compares the histories and ideologies which have governed Eskimo education in the Canadian Western Arctic and in Greenland.

In Greenland, Cultural Continuity implemented through native teachers, locally relevant curricula, exclusive use of the Eskimo language and infrequent use of small residential

schools which reflected the traditional Eskimo life characterized the educational policy of Denmark toward Greenland for over 200 years.

In recent years however the trend in Greenland toward a policy of cultural synthesis and the use of Danish teachers with the ensuing problems of teacher turnover and lower status for native teachers has caused some conflict. In spite of these problems, the fact that cultural synthesis is being imposed by the Greenland Council and not Denmark and that both Greenland and Danish language and curricula are used, the education is truly integrative, giving the Eskimo pupils a real choice in identification.

In the Canadian Western Arctic, the educational policy has been cultural replacement characterized by the use of non-native teachers, exclusive use of English in instruction, southern Canadian curricula, frequent use of residential schools reflecting white middle-class culture, and minimal attempts to produce instructional materials reflecting life in the Arctic.

Although in the Canadian Arctic there has also been an effort to introduce cultural synthesis, it has only been a slight effort.

HOYT, Elizabeth E., "An Approach to the Mind of the Young Indian," Journal of American Indian Education, 1:1 June, 1961, p. 17-23.

This article is a report of a study undertaken to learn more about the Indian's thoughts, fears and hopes about his future before he enters adulthood.

Using the essay method, the study relies mainly on 882 essays written by Indian pupils aged 15-17 from southwestern U.S. on the topic "My Hopes for My Life on Leaving School." An additional 255 essays were written by Indian pupils of the same age from South Dakota on the topic "My Plans After Leaving School". For comparison 207 white pupils ages 15-17 wrote essays on the two topics.

Based on evidence from prior research, the investigator does not believe that information in the essays was influenced by a desire to write what the teacher or investigator would like to hear. No suggestions were given by teachers.

Som. of the findings from the essays follow:

1. A desire for a job was mentioned in almost all of the essays.
2. Most of the jobs named and kinds of work mentioned would have to be off the reservation.
3. Students from integrated schools seemed to know of a greater variety of jobs than did students from strictly Indian schools.
4. Students did not have much information about types of jobs, necessary training, or means to obtain necessary training.
5. Students' ambitions were humble and many had doubts about success.
6. Many essays revealed a dependence on family that might interfere with job success.
7. None of the children in the Southwest mentioned prejudice against Indians.

One of the values of this article for teachers is that it suggests the possibility of the use of writing as a means of helping adolescents express feelings and thoughts that they might hesitate to express verbally.

KELLY, William H., Current Research on American Indian Education
A Critical Review of Selected Ongoing Studies, a paper delivered at the National Research Conference on American Indian Education, sponsored by The Society for the Study of Social Problems at Pennsylvania State University: May, 1967, 6 p. mimeo.

The author of this paper is a member of the Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson.

The paper describes the nature of the research in Indian education that has been taking place recently. Psychologically oriented studies, culturally oriented studies and culture and personality studies have been the most prevalent.

The research designs for the most part are aimed at securing findings that can be applied to problems in Indian education generally.

An important fact for both Canadians and Americans concerned with Indian education is that research "..... indicates that uniformities in the problems of Indian education across North America far outweigh special problems created by local differences."

_____, Indian Education in Progress, Tucson, Arizona: Department of Anthropology, University of Arizona, 15 p. mimeo. (undated).

The following summary statements of research in progress in Indian education in the United States have been prepared by William Kelly rather than by the researchers.

Included here is mention of some of the projects which would be most pertinent to the Canadian Indian education scene.

1. Center for Applied Linguistics, Washington, D.C.
Project in Progress: "A Study of the Needs in English Language Teaching Programs for American Indians."
Purpose: To develop recommendations for plans designed to promote effective teaching and use of English in Bureau of Indian Affairs Schools.
2. Robert Gentry, Child Development Division, Department of Psychology, University of Oklahoma, Norman.
Project in Progress: Experiments in Attitude Changes Among Public School Teachers in the Context of Workshop Training. (Organization of Workshops temporarily halted.)
Purpose: To explore and test methods for securing attitude and sentiment changes among school personnel responsible for the education of Negro and Indian children.
3. Theodore D. Graves, Joseph F. Powers and Bryan P. Michener, Institute of Behavioral Sciences, University of Colorado, Boulder.

Project in Progress: Socio-Cultural and Psychological Factors in American Indian High School Classroom Performance and Post Graduation Success.

Purpose: To test the relationship of a number of variables and both the students' classroom performance and post graduation success; to compare White and Indian students on these variables in order to evaluate the extent of Indian deprivation; to evaluate the inter-relationships of these variables within three theoretical models in order to reveal possible structural and experiential antecedents or supports; and, on the basis of the analysis, to suggest critical points for social and educational intervention.

4. Arthur M. Harkins, Graduate School (Sociology), University of Kansas, Lawrence.

Project in Progress: Public Education on a Minnesota Chippewa Reservation.

Purpose: To describe community and school life from the stand points of major participants in the ongoing life of these institutions.

5. Judy K. Hatt, Department of Anthropology, University of Alberta, Edmonton, Canada.

Project in Progress: The Metis Pre-School Child.

Purpose: To describe aspects of socialization of the Metis pre-school child that are relevant to an understanding of the child in a pre-school experience.

6. Inter-laboratory Committee on Indian Education, Claremont Hotel I Garden Court, Berkeley, California 94705.

Project in Planning Stage: "Long Term Research and Development Program to Improve Indian Education".

Purpose: To develop promising curriculum and teaching methods that will not only improve the education of Indian children, but will serve as models to improve the education of all children in similar circumstances.

7. William H. Kelly, Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson.

Project in Progress: "School Experience as Related to Non-School Variables Among Indian Children in Southern Arizona".

Purpose: To identify the more crucial economic, social, linguistic, and personality factors related to low academic achievement among primary and secondary Indian students.

8. Northwestern Regional Educational Laboratory, Inc., 710 Southwest 2nd Avenue, Portland, Oregon 97232

Projects in Progress: Joint experiments and evaluation programs with Indian schools in Alaska.

P

Project in Planning Stage: "The Application of a Teaching Strategy Based on the Self Fulfilling Prophecy Phenomenon".

Purpose: To develop materials, devise teaching methods and train teachers in an experiment designed to improve academic achievement through a new classroom (teacher and student) definition of disadvantaged children.

12. Southwestern Cooperative Educational Laboratory, Inc., 117 Richmond N.E., Albuquerque, New Mexico.

Project in Planning Stage: "Development of Culturally Based Language Arts Materials".

KING, A. Richard, The School at Mopass: A Problem of Identity, New York: Holt, Rinehart and Winston, Inc., 1967, 96 p.

This study examines the Protestant residential school experience of Indians in the Yukon Agency as a possible source of Indian attitudes, values and observable performance in relation to white society.

The three major divisions of the book are

1. the School Community,
2. the Residential Operation, and
3. the Residential School as a learning environment.

much by a conscious rejection on the part of the Whiteman as by a conscious rejection on the part of the Indian child".

The writer also states that Christian morality newly taught to the Indians brings considerable conflict because it is inconsistent with the economic and political power that are also part of Whiteman's culture. Furthermore, the Indian is encouraged to accept the morality but not given a chance to attain the power.

Considerations by the writer for improvement of residential schools follow:

1. Elimination of sectarian churches from Indian education.
2. Recognition that education in residential schools is provided by all personnel not only teachers, and people therefore by hired with the personal qualities that enable them to understand children.
3. Staff and teachers should work as a team.
4. Members of the community should decide who attends residential schools, matters of curriculum, etc.
5. Residential schools should be equally useful for white children in isolated areas or from broken homes.

KLINEBERG, Otto, Race and Psychology, Paris: UNESCO, 1958, 36 p.

The book is a very short study of different types of psychological tests given to children of the White, Negro and Indian races to determine intelligence of races in relation to:

1. social and cultural patterns
2. environment
3. educational opportunities
4. physique
5. upper limits of ability

The question presented by the author - "Are races superior or inferior in intelligence and ability?" - is not answered, but arguments in the negative are presented from the results of psychological tests given to different races living in many areas of the world.

Due to its length, simple language and clear examples,

the book is designed for the use of the casual reader as well as educators. Many false ideas of race superiority are disproved.

Canadian and American Indians are compared with Negroes and Whites in most of the above-listed sections of this study. The main Indian groups illustrated are the Sioux, the Hopi and the Iroquois.

This book supplies many valuable thoughts and ideas in a very short period of reading time. Teachers of Indian pupils will find the book profitable and interesting.

MACLEOD, John M., Indian Education in Canada, unpublished, Master's thesis, University of New Brunswick, 1964, 245 p.

The main purpose of this report was to discover

The problem of this investigation, performed through a contract with the U.S. Office of Education, was to collect, examine, and evaluate pertinent data on a sample of 188 bilingual children from classrooms in southwestern United States and to identify factors relating to real and/or pseudo mental retardation.

Data was gathered through interviews, observations and tests especially devised or selected for this study. Parents, teachers, the children themselves, school and community, special consultants were all involved in the accumulation of data.

Emphasis was placed on accumulating data from the total environment of the children since two of the hypotheses of the study were that apparent mental retardation in bilingual children is often pseudo rather than real and that pseudo mental retardation is due to many factors such as socio-economic, attitudinal, family background, etc.

MARSHALL, L.G., The Development of Education in Northern Saskatchewan, Saskatoon: University of Saskatchewan, 1966, 202 p.

This master's thesis examines the development and administration of the educational policies of

1. the English Church,
2. the Roman Catholic Church,
3. the Federal Government, and
4. the Provincial Government

as they apply to that area known as Northern Saskatchewan.

Extended discussion is presented of educational policies and history in the areas of

The three month "formal" training sessions were held in geographical areas similar to those of the trainees' home community whenever possible. The program consisted of small group problem-solving sessions plus large group lectures, demonstrations, visual aid presentations.

The conclusions of Professor Ed Abramson, University of Saskatchewan, who evaluated the results of the program in eleven Indian communities one year after training were that in general, public health concepts are being transferred to the people; the workers have been successfully trained; the workers are able to carry out their work well unless they lack support from chiefs or councillors or do not receive adequate supervision.

MONROE, Barbara Anne, On Investigation of Fictional Books for Children Which Deal with the American Indian in the United States, unpublished, Master's thesis, Cornell University, 1956, 130 p.

3. Many of the books did not specify the time of action thus contributing to the erroneous concepts that children already have about modern day Indians.
4. Many of the books did show a great degree of insight into an Indian way of life.
5. Many books in the sample either presented information of little value or presented unsound generalizations, confused understandings or conveyed information in an uninteresting way.

This study is useful for the evaluations themselves but it is most valuable for the criteria which it presents to teachers and librarians so that they might evaluate books that they are considering for class or library use.

NEIDELL, Sophie Godstein, On Exploration of Young Children's Concepts of People of Foreign Origin and Implications for Kindergarten Curricula, unpublished Ed.D. dissertation, Columbia University, 1965.

The purpose of this research project was to discover what concepts kindergarten children had of other persons, especially of the American Negro and Oriental persons.

In the first phase children from the lower, middle and upper classes were asked to respond to pictures of people in native dress from 15 countries and to pictures of Negro and Oriental persons. Additional information was obtained from teachers and parents.

It was found that the home experiences of children from middle and upper classes seemed to build concepts of Negro persons as domestics and Chinese persons as restaurant employees. Parental restrictions hampered the contacts that children from lower classes had with people of other races.

In the second phase, children from similar middle class backgrounds were interviewed to discover whether or not they were building stereotyped concepts about people with whom they had contact. One group of these children had no personal contacts with Negroes or Orientals, a second group had Negro and Oriental classmates, the third group had a Negro teacher.

From the evidence collected it was shown that young children were influenced by their home experiences, including television, to form stereotypes. In one instance where effort had been made to extend the children's experience through personal contact, there was a positive response.

The conclusion of the writer is that "..... it would seem to be incumbent on the schools to expand their curricula and include inter-cultural education, starting with the young children in Kindergarten."

NOAR, Gertrude, The Teacher and Integration, Washington, D.C.: Student National Education Association, 1966, 97 p.

"Racial integration.....exists when people of both (or all) races accept themselves and each other, recognize the value

Personal characteristics of the dropout and community and home-related factors are explored. Also examined are values and motivation for education among Tlingit Indians and Eskimos in three selected Alaskan villages each at a different stage of acculturation.

The book emphasizes a cross-cultural approach to education.

Included in its final 15 recommendations are the need for:

1. Work experience programs to demonstrate the need for formal learning;
2. Better communication between schools and parents to inform parents of the objectives of the schools;
3. Orientation and in-service programs for teachers stressing a cross-cultural approach to teaching with the aim of having the teacher adjust in part to the cultural background of the students;
4. Expanded guidance programs based on a successful revised and enlarged program at Mount Edgecumbe High School.

REISSMAN, Frank, "The Overlooked Positives of Disadvantaged Groups", Journal of Negro Education, Yearbook no. XXXIII, Summer, 1964, p. 225-231.

Some of the overlooked positives relating to education that Frank Reissman discusses at length are slowness, hidden verbal ability and attitudes towards education. If these positives are recognized as assets to the pupil's learning style, the educational program can be built around them.

Other positive aspects of some minority group cultures that are listed are:

1. an emphasis on sharing and cooperation within an extended family,
2. the security found in the extended family,
3. the avoidance of the tensions that accompany the competitiveness of the modern society, and
4. the use of a physical and visual style in learning.

Although this article applies primarily to the urban Negro culture, many of the overlooked positives apply to Indian and Eskimo people as well.

What is more important is Reissman's emphasis on building educational programs around these positive aspects of a learning style rather than around the negative ones.

RENAUD, O.M.I., Andre, Education From Within, a paper presented at the Ontario Conference on Indian Affairs conducted by the Ontario Division of the Indian-Eskimo Association of Canada, London, Ontario: November, 1964, 14 p., mimeo.

An Associate Professor at the University of Saskatchewan, Saskatoon, the author of this paper is engaged in the

These books are comprised of term papers by students and papers presented by guest speakers for the courses Education of the Indian Adult and Community Development in Indian Education which were offered in Summer, 1962 and 1963 by the Indian Education Center of Arizona State University.

Although the papers are concerned with Indians from southwestern United States, many of the concepts and programs which are presented in the reports would be applicable to Canadian Indians.

SALISBURY, Lee, Director, College Orientation Program for Alaska Natives, COPAN-66, A Final Report, College, Alaska: University of Alaska, 1967, 26 p.

The College Orientation

SCHALM, Philip, School Administrators' Perceptions of the Problems Arising From the Integration of Indian and Non-Indian Pupils in the Publicly-Supported Schools of Saskatchewan. Master of Education Thesis, University of Saskatchewan, Saskatoon, in progress.

Through the use of the interview and questionnaire, this study has provided a broad overview of the problems which school principals and superintendents encounter in the administration of integrated schools in Saskatchewan. The conclusions reached in the study are probably of less value to the teacher than is the third chapter, which outlines the process of cultural integration, the traditional cultures of the Indians of Saskatchewan, and the academic and social difficulties encountered by the Indian child in a school system designed for and operated by non-Indians. The report also contains a chapter dealing with the development and implementation of integrated education in Saskatchewan.

SHIMPO, Mitsuru and Andre Renaud, O.M.I

THORSTEINSSON, B., Chairman, editorial committee, "Education North of 60", The Canadian Superintendent, 1964, Toronto; the Ryerson Press, 1965, 112 p.

Prepared by the members of the Canadian Association of School Superintendents and Inspectors in the Department of Northern Affairs and National Resources (now Indian Affairs and Northern Development), this report is intended to be ".....a descriptive rather than an analytical or philosophical treatment of education in the Northwest Territories and Northern Quebec".

It is only since 1955 that the Department of Indian Affairs and Northern Development (the Northern Affairs and National Resources) has had responsibility for education in the Northwest Territories. Therefore most of the information in the book covers only a nine-year period although

As hypothesized, most teachers showed a general lack of sensitivity toward the way in which socio-cultural differences affect education.

Specifically teachers were not aware of

1. the ability of different children to use text - books prepared for their grade level;
2. motivational patterns of the minority group children;
3. the way in which and the extent to which school-taught citizenship was used in out-of-school life;
4. the ways in which psychological needs of children from minority groups must be met.

WALLER, L

WAX, Murray F., Rosalie H. Wax and Robert V. Dumont, Jr.,
"Formal Education in an American Indian Community", supplement to Social Problems, 11:4, Spring, 1964, p. v-126.

"Isolation -- lack of communication, social distance -- is the cardinal factor in the problem of Indian education on the Pine Ridge Reservation." In this Sioux community in South Dakota isolation is a factor in the following ways:

1. adults, being apart from the mainstream of national life, understand that education can result in job opportunities. but do not understand what an education comprises;
2. Adults rarely visit the schools or the teachers because of embarrassment and discomfort, thus

1. Through organizational change, such as school board representation, Indian adults should be given authority and responsibility for education in the community at the elementary school level.
2. Dormitories and boarding homes, with the Indian adult having some measure of control, could be established in urban areas so that Indian youth, if they desire, could attend secondary school in urban areas.
3. Since the present system of teaching English does not result in a great degree of fluency or literacy, it is suggested that the techniques of structural linguistics be used.
4. Volunteers from the community should be used to assist teachers in controlling and operating classes, especially when class size exceeds twenty pupil.
5. Teachers should be given time to learn from one another through a program of systematic classroom visiting.

This study, supported for the most part by the Cooperative Research Program of the United States office

In Chapter Four, the Educational Setting, a history of Indian education in the area is presented. Chapter Five, Parents and Teachers, discusses the education; their attitudes towards education and their expectations of teachers; difficulties in communication between parents and teachers; and the way in which teacher expectations of pupils, education and village life differ from reality.

In Chapter Six, the Pupils and the Classroom, pupil attitudes toward school and teacher are discussed. Boredom, too much teacher verbalization and interference with social relationships were some dislikes expressed by the students. Chapter Six also includes a description of the classroom in motion. One noteworthy feature initiated by the teacher was the following: since tardiness and bullying were problems, the teacher began the day by walking through the village, thus providing some protection and notice that school will soon begin.

In the final chapter of the book,

might be "teach Walter, Tommy and Leslie how to divide by ten". In this way the teacher and pupils can immediately assess accomplishment.

3. It is suggested that the teacher try to teach white values such as "punctuality" and "cleanliness" as skills for job survival rather than as values, since there is too much emphasis in some cross-cultural teaching situations on the "goodness" of the white culture and the "badness" of the native culture.

ZINZTZ, Miles V., Education Across Cultures, Dubuque, Iowa: Wm. C. Brown Book Company, 1963, 401 p.

Part Two

6. Foundations for Educating Navajo Children.
7. Foundations for Educating Pueblo Indian Children.
8. Foundations for Education of Spanish American Children.

Part Three

9. Teaching English as a Second Language.

This chapter contains many examples of lesson materials and sources of further information on teaching English as a second language.

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was to help reduce the high dropout rate of Indian university students.

The program, though limited as to the number of students, was thought to be successful in that 15 of the 26 students who volunteered for help were judged to be "successful" in their work.

Recommendations following the program were that the areas included in the tutoring-counselling be continued and that, in addition, Indian students be given program advisors who are interested in them and who have some understanding of their problems.

TEACHING ENGLISH AS A SECOND LANGUAGE SECTION

Introduction

Studies such as Wax and Wolcott (see Education section) have indicated that in general the teaching of English as a second language to Indian pupils has been ineffective. Artichoker, Salisbury and Zintz, 1962 (see Education section) have shown that inadequate mastery of spoken and written English is one of the major problems of Indians and Eskimos in university.

Much of the ineffectiveness of language teaching comes from the use of methods based on wrong conceptions about the way people learn language. Ineffective language instruction is also related to use of culturally inappropriate materials.

The book is divided into small units based on common sub-standard usage problems. Each unit creates a game or situation which is designed to motivate the student to use the correct usage. Since many of these motivational situations are out of date or would be meaningless or silly to people of different age groups or cultures, they would have to be changed to suit the age, backgrounds and interests of the students.

BUMPASS, Faye L., Teaching Young Students English as a Foreign Language, New York: American Book Company, 1963, 198 p.

This book presents methods and materials for foreign language instruction in the elementary grades. Based on general principles of linguistics and educational psychology which are presented in non-technical language, the book can be easily understood by teachers with limited training in linguistics or foreign language methodology.

2. acquainting teachers of these pupils with new methods, materials and skills thought to be effective in teaching oral English to Indian children and in promoting reading readiness.

Seven rural public school kindergarten and pre-first teachers cooperated with the study. The control group of pupils had been taught by these teachers in the year 1958-59 under programs devised by the teachers. The experimental group were the pupils of year 1959-60.

The following aids and techniques offered by the experimenter were used by the teacher to carry out the aims of the study:

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Although this study deals with Indians in southwestern United States, the techniques, skills and methods suggested in the experiment would seem to be valid for non-English speaking beginning Indian pupils in Canada.

The dissertation includes, in Chapter II, references to valuable material on the role of the kindergarten in bilingualism, child development and speech development.

GLEASON, Jr., H.W., An Introduction to Descriptive Linguistics, rev. ed., New York: Holt, Rinehart and Winston, 1966, 503 p.

The discipline of descriptive linguistics studies language in terms of their structures and is concerned primarily with spoken languages. It has formed an essential base for the newer, more effective method of language teaching

Although most of the theses are linguistic analyses of the grammar of a language, several explore the problems of teaching English to Indian pupils.

OWEN, George H., An Analysis of the Phonemes of English Speech with Instructional Materials for Teaching Them to Non-English-Speaking Persons, unpublished Ed.D. dissertation, Wayne State University, 1958, 356 p.

Part One of this dissertation summarizes the development of current concepts of teaching foreign languages and linguistic research on the sound system of English.

Since World War II research indicates that in order to learn to speak a foreign language, a person must first practice the spoken language until it becomes an unconscious habit.

Chapter One explores the problems involved in learning a new sound system. In addition there is a description of the elements that make up a foreign accent and discussion of how a foreign accent can be erased.

In Chapter Two there is a description of the phonemes (basic sounds) of English and how they are produced. Chapter Three includes a similar treatment of the phonemes of Cree. Diagrams are given in both of these chapters.

Chapter Four, "Teaching the Sound System of English to Cree Speakers", includes discussion of the teaching of voicing distinctions and the teaching of consonant and vowel sounds. In this section English sounds are compared in some detail to the Cree sounds with which they are most likely to be confused. Specific drill procedures are suggested. Pronunciation drills are set up for each major sound distinction to be taught.

This book does not present a definitive program in teaching English as a second language. Rather, it offers suggestions of lessons, materials, etc. that are meant to be adapted to the backgrounds and needs of the pupils in any given situation.

The book would be especially suitable for teachers of adult education classes, upgrading courses, community development work, etc.

WALL, Claude Leon, Problems in Teaching English to Navajo Children, unpublished Ed.D. dissertation, Oklahoma State University, 1961, 121 p.

Because Navajo children who speak only Navajo seem to have difficulty in schools using English for instruction, this study has undertaken

3. Teachers often do not understand the root of the accent Navajo children give to English words and how to correct it.

Some of the recommendations follow:

1. Instruct teachers in the linguistic differences between Navajo and English and in the specific areas where Navajo children might have problems.
2. Provide drills for Navajo children on English sounds that are similar but not quite the same as Navajo sounds.
3. Teach speaking of English before reading.

This study might serve as a model for individual teachers or graduate students who want to understand and help correct the difficulties that non-English speaking pupils have in learning English.

CULTURAL ANTHROPOLOGY

Introduction

Most of us, having been raised from birth in a particular culture, believe that the customs and behavior patterns of that culture constitute the best way of life. It is hard for us to realize that other culture patterns and values seem equally valid to the people who were raised in them.

One of the aims of anthropology is to present the facts and fabric of other cultures objectively.

Some of the books in this section will give the reader a general introduction to the methods and findings of anthropology. Others report on a particular aspect of a given culture, such as law, child-ra

GOLDSCHMIDT, Walter, Exploring the Ways of Mankind, Toronto: Holt, Rinehart and Winston, 1960, 700 p.

This book provides an excellent introduction to the basic concepts of cultural anthropology and at the same time gives the reader knowledge of his own social environment in terms of those concepts.

Thirteen topics basic to the study of human cultural behavior are Culture, Language, Technology, Education, the Family, Groups, Status and Role, Authority, Values, Religion, Ethnics, Art and Society. Each section consists of an introductory discussion of the topic and a group of readings taken from the literature of anthropology and sociology. In this way the reader becomes acquainted with the work of respected scholars in the field.

One suggestion made by the writer is that children not go to residential school until they are 15 years old so that they will have the years from age ten to fifteen to learn the traditional methods of bush life.

LEWIS, Claudia, L., A Study of the Impact of Modern Life on a Canadian Indian Band, unpublished Ph.D. dissertation, Columbia University, 1959, 284 p.

This research project is a case study of the people of a Vancouver Island Salish Indian reserve, who although located next door to a small, prosperous town still retained many of the traditional ceremonies, itinerant habits and marriage customs.

structure consisted typically of a small number of nuclear families closely related along the father's line, and co-operating under recognized common leadership.

Common causes of interpersonal conflict (derision, destruction of caches, wife-stealing, murder, etc.) are described, and typical reactions, both individual and collective, are analyzed on the basis of case histories.

Patterns of reaction were not sufficiently clear to allow predictions about the form of punishment, if any, which might follow a particular kind of injury or offence. Sometimes the injury appeared to be ignored. Only rarely did the entire community react to conflict in an active manner, and then gossip, ridicule, and derision (including song duels) were the principal means of social control. Where deviance was not viewed as a threat to the community as a whole, control rested

The authors recommend that consideration be given to promoting handicrafts, tourism, and commercial fishing, and suggest the establishment of a community laundry.

HONIGMANN, John J. and Irma Honigmann, Eskimo Townsmen, Ottawa: Canadian Research Centre for Anthropology, 1965, 278 p.

For people interested in the human interaction, institutions and way of life in a growing town in the Northwest Territories, this description of culture and culture change in Frobisher Bay will be of value.

The original purpose of the study was to study the Eskimo "....patterns of organization, attitudes

In short, it is an excellent overview of many aspects of the history of the north and of life in the north today.

In addition, there is included a valuable bibliography.

*VAN STONE, J.W. and W. Oswalt, The Caribou Eskimos of Eskimo Point, Ottawa: Northern Co-ordination and Research Centre, 1959, 33 p.

This study examines social conditions among the people of Eskimo Point, on the west coast of Hudson Bay, using data gathered in 1959. The history of the settlement is sketched, and aspects of the social structure and material culture are outlined.

